

Mindfulness and Clear Comprehension or wisdom (Or Mindfulness and Clarity of Consciousness) (*Sati-Sampajanna*)

According to Buddhism, mind is the forerunner of all (good or bad) states, mind is chief. If someone can purify one's mind, he or she can live without suffering whether he or she lives in a pleasant or unpleasant situation. All Buddhist teachings focus on mindfulness and wisdom. If we are clever to focus our mind in a proper way practicing concentration meditation, and if we can see about our experience as impermanence, actually we can live without suffering. This is the only and real way to get rid of suffering according to the Buddha's message. All other solutions are temporary. Getting rid of suffering and living with happiness is the main purpose of every living being.

There are forty techniques in Buddhist meditation such as loving kind meditation and breathing meditation. At the very beginning all of those techniques can be used as concentration meditation. As the next phase later we can transfer it into insight meditation reflecting our all experiences as impermanence (*Anicca*), suffering (*Dukkha*) and selflessness (*Anatta*).

We mostly suffer because of unpleasant experiences that we get through our six senses such as eyes, ears, nose, tongue, body and mind. we also worry about other's mistakes and bad behavior. Buddhism points out to practicing loving kind meditation to overcome this type situation. Day by day if we can develop friendliness as a meditation technique and increase it to the maximum level we can overcome more than fifty percent of mental problems in our lives. When we meditate and practice loving kindness (*metta*) the other three qualities of compassion (*karuna*), sympathetic joy (*mudita*) and equanimity (*upekkha*) gradually increase. Therefore our mind becomes pleasant, quiet, calm and peaceful. This means we have no jealousy, hatred and flurry and we are happy. If we always live contemplating loving kindness, negative thoughts such as anger, desire, jealousy have no way of interfering with our peace, joy and happiness.

When we are used to practicing some kind of meditation, our mind is pure at that moment. The benefit is not only in meditating but the thought of mindfulness at every moment. If we are able to be mindful in our daily life, we can practice effective meditation. This will lead to maximum results during our life time.

Developing concentration is illustrated in many religious and psychological teachings. The concentration that Buddhism teaches focuses on wisdom and understanding of the mind and (body) matter.

Mindfulness focuses on four ways as body (or matter, forms), feelings, mind and mental formations. On the other hand, we can fully develop our attention toward mind and body. When we do all things mindfully, we make fewer mistakes and, we are able to live in the present moment with awareness and happiness. Further, when we gradually practice mindfulness, we

can concentrate on our mind and on wholesome thoughts. With the concentration of the mind we are able to investigate all our experiences as impermanence, unsatisfactoriness and egolessness. As a result we don't suffer when these experiences change because we already aware its nature as it is.

Given the knowledge of wisdom, Buddhism always advices us not to suffer when the world changes. The experience that we get through our senses arises at the moment as the results of conditions. For an example when eyes, form, lights, attention, mind, mental formations are together we can see something. When the conditions separate or change, the experience ceases. It is just like going to the mirror and going away from it. As soon as we go to the mirror, we can see a picture, when we go away, the picture ceases without anything. Our whole experience is like that. Because of our ignorance, after we see, hear, smell, taste, touch or think something, we think they are permanent. We have no idea that they ceased. Here we have memory, but it also arises at the moment according to conditions. Although we mostly get the memory as permanent, it also arises at the moment and ceases at the moment with conditions.

If we can reflect this reality with concentrated mind, we are able to be strong our mind this understanding. Then we do our day to day responsibilities better than we did before without attachment. Because of this understanding after we fulfill our responsibilities, we don't suffer when they change or separate. The reason that is no attachment or greed. Up to this position we do our all activities, responsibilities very well than we did before without worry about past or without yearning for future. Then we satisfy with our mind in the present moment seeing impermanence. while other things and persons change or separate we can live without suffering and fear because of no big attachment and greed.

For this understanding, we first have to obtain a clear knowledge according to the Buddha says and, then reflect upon it continuously. Then we can finally meditate and investigate it practicing concentration meditation (*Samata Bhavana*) and insight meditation (*Vipassana Bhavana*). As a result of all these activities, we can gradually reach our goal of real happiness. The happiness that Buddhism illustrates is not only about laughing but it also means that we learn not to worry or be sad when the world changes or separates. That is the real happiness according to the discourse of '**Mangala**' (*Asokam virajam khemam etam mangalamuttamam*). This happiness is extremely strong because no one can change it regardless of the circumstances.

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